

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Letters to those who have recently experienced Religion.—No. 16.

DEAR BRETHREN AND SISTERS:—My last epistle, you are aware, left the proposed subject unfinished. In this, I shall direct your attention to some of the obligations you are under to your minister, or rather mention a few things which you ought to do.

1. *Attend upon his ministry.* If we would profit by the preaching of the gospel, we must hear it. If we would know the word of the Lord, we must listen to those who are sent to declare it unto us. Nor is it enough that we occasionally make a part of the congregation. If all our brethren and sisters were to do thus, the minister would sometimes be without an audience. Now it is a duty you owe to him, as well as to God and yourselves, to constantly and punctually attend upon his public ministrations. An unsteady, monthly, semi-monthly, or half-way attendance of the members of his church, will weaken the hands, and discourage the heart of the most faithful and devoted of Christ's servants. Besides, occasional hearers are most apt to find fault, and become dissatisfied with their minister. It is readily admitted that no preacher is always equally interesting in his exhibitions of truth, and but few, if any, are habitually dull and uninteresting.

And if a stranger should come among you, do not form your judgment of his abilities from the hearing of one or two discourses. It is both unjust and unkind. Such a judgment will probably be erroneous. You will either overrate, or undervalue him. And if he should be a candidate for settlement, do not decour him the first Sabbath, but give him an opportunity to improve. If he is a prudent man, he will not endeavor at first to go beyond himself; and if he is not—but I am wandering from my text.

2. *You must pray for your minister.* This duty is so frequently urged upon you, that perhaps it is only necessary to mention it. Indeed I may well suppose that the benefit accruing to yourselves (to which I have alluded in a previous letter) would secure a faithful discharge of this duty. But aside from this, your obligations to him require it. Unsustained by the prayers of Christians, the minister becomes like Samson shorn of his locks, weak as other men. He may be a workman that need not be ashamed,—he may skillfully divide and apply the truth,—he may scatter the seed with unsparing hand,—he may even weep between the porch and the altar,—but without the prayers of his brethren he will ordinarily see but little spiritual fruit. Paul, although abundantly able to defend the gospel before Jewish doctors and heathen philosophers, repeatedly solicits the prayers of his brethren. And though his labors were abundantly successful, he regarded the supplications of his fellow Christians important, that the word might have free course. And if the chief of the Apostles needed such aid and encouragement, how much more the uninspired servants of the Lord, at the present day.

3. *Labor with your minister.* He needs not only your prayers, but your diligent cooperation. Without it, he can accomplish but little. He may be a competent leader,—he may be most valiant for the truth,—clad in the armor of righteousness, he may wield most dexterously the sword of the Spirit,—but unless you stand in your lot, and go up with him to the conflict, you can hardly expect the foes of Zion will all be routed. What can the most skillful commander do, if his soldiers desert him, or fear to go up to the battle?

I have seen some professors of religion, who, (if we may judge from their conduct,) have supposed that their minister could perform all the labor, and they had nothing to do but enjoy the fruit of his labors. Not only the crushing responsibility of the ministry, but for any thing they will do, all the burden of every benevolent enterprise must rest upon his shoulders. And as though this were not enough, they add themselves, expecting he will literally carry them safe to heaven. But I hope better things of you. Let it be your aim to help your minister. Take hold with him,—be active in the prayer-meeting, the missionary cause, and in the Sabbath school, and especially in the latter; he expects you to engage in the Sabbath school; and it is certainly a field of labor where the younger members of the church can be eminently useful. Do not then, excuse yourselves, and say you are not qualified. But whenever your services are needed, and in whatever station, go forward, and with prayerful diligence, do your best. So you will encourage the heart, and stay up the hands of your minister, and aid in promoting the interests of the Redeemer's kingdom.

4. *Give your minister a comfortable support.* The obligation to do this, I presume is generally felt, especially by the younger members of our churches. And the prejudices against "salary men" and "hirelings" have nearly faded from the minds of all the prudent pious Fathers. But while you recognize the obligation, and cheerfully communicate according to your ability for the support of your minister and his family, do not regard him as an object of your charity. It is

unkind. The Bible teaches you that "the laborer is worthy of his hire," and that those who minister unto you in spiritual things, have a right, founded on the principles of justice, to reap of your temporal things.

But my paper is full. I will only add, if your minister becomes distressed and disheartened, and almost ready to sink, I hope it will not be because you are indolent, covetous, or unfaithful.

Yours, &c.,

S. B.

For the Christian Secretary.

BRO. BURR.—I send you a couple more extracts from the Life of William Tennent, which if you think worthy a place in the Secretary, you can place them there. To my own mind, I think that it might be profitable for many to read them.—The sentiments contained in the first, I have of late thought much of. As I have heard many who are expecting that our Saviour will make his second advent this year, and are very impatient to have the time arrive, when they shall be done with the things of this world, I have been led to inquire, while listening to some, telling how many troubles they had in this world, and they were anxious to get through, whether such persons had a right understanding or view of life, or our living in this world? If we are engaged in doing good and endeavoring to build up the cause of Jesus Christ, we shall not want for motives to desire to live in this world as long as we can, or at least, as long as God would have us, without our troubling ourselves so much about departing "to be with Christ," for it should be our happiness to do His will here.

E. A. P.

When the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit, as he was passing through New Jersey. Mr. Whitefield, and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighborhood, where the late Mr. William Livingston, since Governor of New Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labors were crowned. He greatly lamented that all their zeal, activity and fervor availed but little; said that he was weary with the burden and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labors. He then appealed to the ministry present around him, if it was not their great comfort that they should soon go to rest. They generally assented, except Mr. Tennent, who sat next to Mr. Whitefield, in silence, and by his countenance, discovered but little pleasure in the conversation; on which Mr. Whitefield, turning to him, and tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home, and freed from all the difficulties attending this chequered scene?" Mr. Tennent bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again, and Mr. Tennent again answered, "No, sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home."

Mr. Whitefield still urged for an explicit answer to his question, in case the time of death was left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, my brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough, and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard and difficult; I am tired and weary of the work you have appointed me, and am overdone with the heat and burthen of the day; do, master, let me return home, and be discharged from this hard service!' What would I say?—Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had a hired man to serve you faithfully for a given time, in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances, would you not call him a wicked and slothful servant, and unworthy the privileges of your employment?"

The mild, pleasant and christian-like manner in which this reproof was administered rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to rest, even in desiring, with undue earnestness, "to depart and be with Christ," which, in itself, is far better than to remain in this imperfect state; and that it is the duty of the christian, in this respect, to say, "All the days of my appointed time will I wait, till my change come."

The following extract from a letter to the author of these extracts, dated Feb. 14, 1775, strongly marks the temper of his mind, in regard to politics, and the errors of his country.

"My dear sir: Your kind letter came to hand three days since. Your comforts and sorrows are mine in no small degree: I share with you in both; the tie is such as death cannot dissolve.—This is a day of darkness in my view, and few are in any degree properly affected with it. I have, through grace, perhaps a little less fear for myself or mine, as any man living. I humbly hope we are housed in Jesus; but I am distressed for the nation and land: the ruin of both is awfully threatened, and though now deferred, may ere

long be accomplished, unless reformation takes place. It behooves every one to cry, "Spare thy people, O Lord, and give not thine heritage to reproach." I know God is merciful; he has not withstanding, disinherited a people as dear to him as ever we were, whose sins were not more aggravated than ours. The Lord can deliver; but have we reason to think he will, having told us that he will "wound the head of his enemies, and the hairy scalps of such as go on in their trespasses." Is there any appearance of reformation? Yea, is it not the reverse? Are not our meetings for the preservation of our liberty, often abused by excess in drinking, &c. Has not politics taken place of religion in all our conversations? Is it not become unconstitutional (to use the vulgar language) to mention God's name in company, except for the purpose of dishonoring him? Are not things sacred neglected by some, and burlesqued by others? Is not the newspaper substituted for the Bible on Lord's-days? Yea, at church! What will the end of these things be? Blessed be God, through Jesus Christ, he is for a sanctuary."

A new move by the Roman Catholic Population of Ireland.

The following account, says the Dublin Statesman, from the Mayo Constitution, is symptomatic of what we have occasionally heard from persons well informed throughout the country, viz., that various under currents are at work to shake the hitherto uncontrolled dominion of the priests over the population. It appears that resolutions have been entered into against the charges for marriages, baptisms, masses, &c., in order not to abolish, but to reduce the excessiveness of those fees, or dues. Instead of 30s. or 35s. for marriages, only 10s. is to be the rate of the new tariff. Instead of 2s. 6d. for baptisms, and masses respectively, only 1s. There are to be no legacies, moreover, which means, it seems, that the priest used to exact a sort of probate duty, or tax, upon the goods and chattels of the deceased, in proportion to the means of the family. This is now to be abolished, if these poor people succeed.

The mode by which the population attempted this fiscal reform is characteristic. They assemble by parishes. The people of one parish assemble in open day, and visit their neighboring parish, the priest of which they serve with a copy of the new tariff.

"One day lately, between two and three o'clock not less than four or five thousand of the people belonging to the parish of Turlough, marched, six abreast, into this town, (Mayo), and proceeded to the house of the Rev. Richard Gibbons, the parish priest. His reverence was not in the house, and the people were about to post one of the documents on the door, when the chapel clerk, one of the curates, the Rev. Mr. Kelly, and the Rev. Richard Henry, P., of Islandeady, made their appearance; the clerk, having an interest in things remaining as they are, struck one or two of the countrymen, who gave some blows in return, and only for the interference of the clergyman, the consequences might have been serious. At this moment, Mr. Jackson, sub-inspector, and some of the police, came up. Mr. Jackson advised the people to go home peaceably, and in order to induce them to do so, he received the paper from them, promising that he would give it to the Rev. Mr. Gibbons. This, they said, was all they wanted; and they then quietly dispersed. Their conduct was remarkably peaceable all through, and they exhibited great forbearance. The Rev. Mr. Henry warned them against going to his parish, and told them that if they did they would be compelled to return faster than they came; but as the people of his reverence's parish are as deeply interested in the matter as others, it is probable that the threat will turn out to be an idle one, if the anticipated visit will be paid. The following is a copy of the document which these people have drawn up and pledged themselves to enforce:—

"Charges to the Clergy.

1st. 10s. for marriage, (instead of 30s to 35s).
2d. 1s. for baptism, (instead of 2s. 6d.).
3d. 1s. for mass—no legacy, (instead of 2s. 6d.).
4th. 1s. for a certificate.
5th. 1s. for wages.

No money for dispensations.
No oats to be given to the curates.
No potatoes to be given to the clerk.

If they have servants let themselves pay them.
N. B. These papers are to proceed through every parish in Ireland.

N. B. If any refuse, take them down on paper, and forward it to the parish from which you receive this.

"On Saturday morning six or seven hundred persons waited on the Rev. Paul M'Greal, P. P., of Turlough, and gave him a paper containing a list of their objections and demands. His reverence, it is said, tore the paper before them, and bid them be off."

"There was another large meeting of the peasantry at Swinford, for the same purpose, and a number of them waited on the parish priest, who, we have heard, became so much alarmed at the 'demonstration,' that he placed himself under the protection of the police."

"In several other parishes the same proceeding has been adopted by the peasantry."

On the whole, this seems a very curious movement. The people may begin to calculate that they have been duped into opposing the Protestant clergy and their own landlords, only to enable them to pay the levied exactions of priests and political agitators. The priests who have lent themselves to the exaction of the O'Connell tribute, the repeal rent, and the other extortions which are swallowed up by the Popish press gang and by O'Connell and his crew, may begin now to see that there is such a thing as pulling the string too tight. It will be an awful day for the priests when the eyes of the people are opened to see the delusion to which they have so long yielded.

The Dead Arise.

In the course of my remarks, the ear of the monarch caught the startling sound of a resurrection. "What!" he exclaimed with astonishment, "what are these words about? the dead, the dead arise!" "Yes," was my reply, "all the dead shall arise." "Will my father arise?" "Yes," I answered, "your father will arise." "Will all the slain in battle arise?" "Yes," "And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles, again revive?" "Yes; and come to judgment." After looking at me for a few moments, he turned to his people, to whom he spoke with a stentorian voice: "Hark, ye wise men, whoever is among you, the wisest of past generations, did ever your ears hear such strange and unheard of news?"

And addressing himself to one whose countenance and attire showed that he had seen many years, and was a personage of no common order, "Have you ever heard such strange news as these?" "No," was the sage's answer; "I had supposed that I possessed all the knowledge of the country, for I have heard the tales of many generations. I am in the place of the ancients, but my knowledge is confounded with the words of his mouth. Surely he must have lived long before the period when we were born." Makaba then turning and addressing himself to me, and laying his hand on my breast, said, "Father, I love you much. Your visit and your presence have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot rise! The dead must not arise!" "Why," I inquired, "can so great a man refuse knowledge, and turn away from wisdom?" Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, "I have slain my thousands, and shall they arise?" Never before had the light of divine revelation dawned upon his savage mind, and of course his conscience had never accused him, no, not for one of the thousands of deeds of rapine and murder which had marked his course through a long career.—Mof-fat's South Africa.

Behold the Contrast.

Many can witness to the truth of the following item, from the N. Y. Evangelist; and in view of the change have reason to exclaim, what hath God wrought!—

"The late venerable Dr. Perkins, of West Hartford, in his sermon delivered at the completion of a half century of his ministry, about twenty years ago, remarked, 'One thing, in a discourse on such an occasion, worthy to be noticed, and which ought deeply to effect the mind, is the different state of religion in the rising generation now, and when I first took the pastoral charge of this people upon me. There was not then, nor for several years, one youth hopefully pious in all the congregation;—not one that had made a public profession of religion, or took a seat at the table of our Lord, to remember him in his dying command? Alas, what a state of things! Now, when I look around, I see many, many youths, professors of the divine religion of Jesus, and on sacramental Sabbaths, are found taking their seats at his table. 'To the best of my recollection, there was not one youth then, in all the town (Hartford) who was a member, in full communion, in either of the churches.' If the Doctor had cause to rejoice twenty years ago in view of such a change, what would he have said in our day, when not only 'many,' but I had almost said the majority, of the members of churches are young persons?"

Moral Honesty.

"He that is unjust in the least, is unjust also in much." The inordinate love of gain was, no doubt, the moving spring in many of the speculations which have contributed to the commercial and pecuniary embarrassments of the times. The passion to be rich, which God is providentially rebuking by the reverses of thousands, has been so prominent in many minds, as to subvert the great principles of integrity, that constitute the basis of confidence in commercial transactions. Hence the numerous instances in which men have appropriated to their own use the property of others, without even the intention—of returning it. This species of fraud (we would give the act its proper name) has been so prevalent as to weaken the power of the public conscience. It has seemed as if many were not willing to recognize in this kind of dishonesty its intrinsic turpitude and dishonor; and, in the wide-spread deterioration that has been witnessed, the morals of not a few in the church appear to have suffered. A refusal to meet the rightful claims of a creditor was formerly treated as a moral delinquency, and punished with imprisonment. To appropriate the property of another, without returning its equivalent in value, was considered a crime. Is it now so regarded? Do the principles of sterling integrity occupy in the minds of Christians the exalted and honorable place, which God has given them in his word?

Are there not some who neglect to meet the claims of a creditor because they are small, and in their estimation, perhaps, of little importance? Are there not others who assume it as their right to consult their own convenience, merely, in this matter? Are there not those who abuse the property of their neighbors with the design of restoring it on, if ever, when it shall be perfectly convenient? And among those who have received the benefit of the late Bankrupt Act, are there not some who forget that no human enactments can ever cancel the moral obligation to restore to their creditors the moral obligation to restore to their creditors that which is due—an obligation which no human laws can ever weaken or impair?

There is, we think, occasion to call public attention to biblical principles on this subject from the pulpit. There may be those in the church

who forget that that there is injustice in the various classes of acts to which we have referred, and that their true interests demand an inflexible adherence to the principles of plain integrity. They may perhaps forget that a retributive Providence is following them in the common affairs of life, and that God will treat them as they treat their fellow-men. There may be those who do not remember that "he that is unjust in the least, is (in the judgment of their Lord and Master) unjust also in much." "If therefore, (he says) ye have not been faithful in the unrighteous mammon (in the things of this life), who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who will give you that which is not your own?"—Ch. Obs.

Satan's Baits.

Sermons are not always preached from the pulpit; for I unexpectedly heard a very good one under the portico of a theatre. It was an odd place; but a shower had driven me there for shelter, and soon after an old man took shelter there also, who began to talk of the best things. "I am eighty-two years of age," said he, "and God has graciously given me, among many mercies, the mercy of being made sensible of his goodness. I remember in my boyhood hearing an aged minister declare from the pulpit that when he was forty years old, he considered himself so good that he believed the temptations of Satan had no power over him; but when he was threescore and ten, he was obliged to confess that Satan has a bait for old birds still. I am, as I told you, eighty-two; and as the minister found at threescore and ten, so I find at eighty-two, that I am a poor, weak, worthless creature, totally dependent on God's goodness and grace, feeling every day of my life, that Satan still has a bait for old birds!"—Old Humphrey's Thoughts.

Worthy of Imitation.

A writer in the N. Y. Baptist Register gives the following:—A young brother in Albany was last year called on to subscribe \$25 to one of our benevolent societies. 'How can I do it?' said he, 'I am just out of my time, and hired as a journeyman at harness-making, and am worth nothing.' He was asked, if provided he had not been converted he would not have expended more than \$25 this year in balls and other sinful amusements? 'Certainly,' said he, 'there are many young journey-men of my acquaintance as poor as I am, who will waste more than that this year, and I should have done the same had I not been brought to love the Saviour and to hate such amusements.' He was then asked this question: 'Are you willing to give as much money to aid in propagating the gospel, as you are saving through the influence of that gospel?' He subscribed the \$25, and paid it promptly. Why shall not such examples be multiplied? Will any call this extravagance? Then the whole life of Christ was extravagance. So was the life of Paul, as well as that of thousands more who are now shining around the Father's throne.

Facts deserving Attention.

The stupor of evangelical Christians in America on the subject of missions is quite unaccountable. And it seems the more so when contrasted with that of the European Papists. The following statement copied from an English journal will exhibit, in a strong light the unfavorable contrast. "The Society of the Propaganda of Rome, received, last year, the sum of upwards of \$500,000, which was employed in following the missionaries of the English church wherever they went, for the purpose of counteracting the effect of their labors by instilling into the minds of the heathen the errors of the Roman Catholic faith. Six priests arrived at China in August, 1842. The building of their chapel and school at Hong Kong, (says Mr. Williams, of the Am. Board.) is advancing. It will cost, it is said, \$26,000, at least, \$20,000—more than your mission to China has cost from the beginning. They have 20 men to our one." Mr. W. hopes that God is with the unit, and well he may so hope; for unless such is the fact, the success of the Protestants is utterly hopeless, with means so limited and rivals so numerous and zealous. So we may say of most of our English and American missions.

Few indeed would be the triumphs of the gospel, dispersed at the slow rate at which we send it abroad, if it were not the word which Jehovah owns and arms with the Spirit's mighty power.—But shall not the seal of Papists shame and rouse us? Shall it be said that they are sending six missionaries to our one, to the "Celestial Empire"? Shall we lie supinely, and see the millions of China embracing a mere counterfeit of Christ's blessed religion, while we have the means, and are commanded to give them that which the Apostles carried to the Gentiles, and by which alone pardon can be obtained and salvation secured? Is this the way we prove the superiority of our faith? Are these the fruits of our more excellent principles? It is indeed high time, that Christians should awake to the consciousness of the position in which God has placed them, and the great work which presses upon them. We have as yet scarcely begun to make the sacrifices and exertions which the age and our obligations require of us.—Chr. Reflector.

A BAD SIGN.—If we observe a person who frequently, and without any hesitation, speaks in the most familiar and appropriate language in prayer; who uses the most confident expressions as to the goodness of his state; who appears to have done forever with self-examination, and who is disposed to be angry with those who intimate their doubts as to his spiritual safety, we may, with a high degree of probability, conclude that all is not right.—Edwards.

NOVELS.—Weak heads love to read novels. Why so? Because a sound mind cannot subsist on such light trash.—Morn. Star.

REVIVALS.

From the Baptist Record.

A meeting of nearly four weeks has been held with the church in Milesburg, Pa., and as the result eighteen have been baptized, one received by experience and one restored. Others are expected to unite with the church soon. The pastor, G. J. Miles, was obliged to labor alone with the exception of three evenings when he was assisted by Br. Bunker.

WEST JEFFERSON, O.—An addition of fifty-three by baptism has greatly strengthened this church.

PETERSBORO, U. C.—The Montreal Register gives an interesting account of a revival in Petersboro, and vicinity. A fourth Baptist Chapel will probably soon be built in the neighborhood of this town.

FREEWILL BAPTIST CHURCHES.—“The Morning Star” notices revivals in Hallowell, Portsmouth, N. R., and Danville, Scituate, R. I., Huntingdon, Vt. and several other places.

In Amsterdam, N. Y., there is a powerful work in progress. The ‘Intelligencer’ was obliged to intermit its usual publication last week, and gave the following as the reason.

“The attention of the people in this community to their religious interests, necessarily interferes, more or less, with all business operations. This statement, together with a pressure of job work, explains the appearance of this paper.”

METHODISTS.—Very extensive revivals are in progress throughout the country, upon the circuits and stations of the Methodist church, as we learn from their papers.

For the Christian Secretary.

AM. BAP. HOME MISSION ROOMS,
NEW YORK, April 13, 1843.
Tennessee.

Rev. J. A. Bullard, a graduate of Hamilton Seminary, received our appointment last fall for the purpose of visiting Knoxville, Tenn. He reached that city about the middle of December, but found very little to encourage him to remain. There was no convenient place for worship under the control of our friends, and, indeed, not half a dozen Baptist members to be found. Without shelter and without means, our brother facetiously describes his situation at the time as being “like that of the poor soldier who had no mess and no kettle to cook it in.” The pulpits of other denominations were kindly offered him, however, which he occupied a few times. He then procured a large room in the court house, furnished it with a good desk, and seats for the accommodation of 500 persons, and after faithfully exploring the city and vicinity succeeded in collecting together 46 Baptist members, who were organized into a church in January. Soon after this, five candidates were received for baptism, who were immersed in the river which washes the place, in the presence of thousands who had assembled to witness, for the first time, the administration of that solemn and interesting ordinance.

Dr. B. describes the candidates as being as interesting a group as he expects ever again to see baptized at one time. Four of them were members of the Senior Class in the State University, and the other a talented editor of one of the public journals printed in that city.

Such was the commencement of the Baptist cause in Knoxville, humble indeed, but full of happy signs. The place of worship secured is capable of accommodating six or eight hundred persons, and it is often filled. Dr. B. is endeavoring to lay a foundation that will stand, hence he looks at prospective rather than present results. We pray God to grant him success, and commend him and the young, feeble band with him, to the Christian sympathies of the churches throughout the land.

For the Christian Secretary.

Romanism.

It is of great importance at all times to distinguish between the social character of an individual, (that is, the character of a man in his outward intercourse with his fellow beings,) and the nature of his religious faith. There were many individuals of both sexes, in ancient Greece and Rome, who attained great social excellence of character, and multitudes of such live and die in the communion of the Romish church. The writer, in former years, was acquainted with individuals and families of Catholics, who were courteous, friendly and educated, and who, in common parlance, would be called lovely characters; and of later years, has employed domestics, who, in gratitude for favors, and attachment and fidelity to their employers were highly exemplary. Still it is believed, that the greater the intercourse, the more freely and unreservedly the Catholic opens his heart to a Protestant, the more deeply is the latter convinced of the deadly nature of the whole system, from the very foundation, which is salvation by works, and that not moral works or morality, but mere outward, corporeal observances, throughout the whole superstructure.

What can be done for their salvation? If you give them the Bible, they burn it. If you give it to their children, their minds are already braced against it, and they are cautioned against it, as a pious Protestant parent would caution a child against the works of Tom Paine.

Whatever may be said to the contrary, the Romish clergy hate the Bible, and endeavor to inspire their hearers with like feelings, and this for the most obvious reasons. Wherever the light of the Gospel shines, there the power and emolument of their church must fall, and thus they are stimulated to smother its light, by some of the motives of the unsanctified heart. If you converse, it must be with caution, or the domestics will voluntarily quit, or be removed from a pious family to one who cares nothing for their souls or their own either; infidelity being considered altogether preferable to the pure and simple doctrines of the New Testament. But in the face of all these discouragements, Protestants must still labor for the conversion of those whom Providence is from time to time placing within the sphere of their influence. They must endeavor to introduce the truths of the Gospel into their minds, without openly attacking their preconceived opinions. They must be constantly remembered at the throne of grace. The Lord has doubtless a remnant among this people, and these

will be known by their “effectual calling,” that is, when they renounce “these refuges of lies,” and flee as “prisoners of hope” to the “strong hold”—the Rock Christ Jesus. But we have no warrant from Scripture to believe that as a denomination, they will be converted to God. There are glorious prophecies respecting the ingathering of the Gentiles, and the restoration of the Jews, but none concerning Babylon. Babylon is not to be converted, but destroyed. Rev. xviii. 2 Thess. ii. 8-12. The beast is not brought to repentance by the near approach of the latter day glory, but, with “the false prophet, are cast alive into the lake of fire burning with brimstone.” Rev. xix. 20.

In view of these facts, what is the duty of the fathers in our American Protestant churches?—They will soon pass off the stage of action, and leave their cherished country to children, grand children and future generations. Are they to slumber over the mighty evils, and put forth no effort to expose or stem the course of that “mystery of iniquity” which they well know has already begun to work? Are they not called upon as philanthropists, patriots, republicans, but above all, as christians, to enlighten and inform the rising generation of the Romish faith? Those who are fully instructed on these subjects, constitute but a mere item of our population. Ninety-nine hundredths of our citizens have neither leisure, or take interest enough in the subject to inform themselves. If the aged, and experienced, the learned and the pious, with the Bible in their hands, like Luther and Melancthon, Zuinglius and Calvin, come forward in their spirit, in the fear and love of God, with love to souls and their country, what evils can result from such efforts, and may not much good?

With respect to those young Americans who have been won over to the Catholic faith, by the courteous and friendly deportment of Catholics, their blood be upon their own heads; it rests not on Dr. Brownlee or Sidney E. Morse. They were free to choose, and they chose the road to death, and must meet the awful doom explicitly predicted in the word of God. L. B. S.

For the Christian Secretary.

“The Midnight Cry.”

Were we to embrace every sentiment that is extant in this our day, we should doubtless find it extremely inconvenient. There are now peculiar views inculcated with regard to what our Saviour designed to impress in his parable of the “ten virgins.” We were formerly taught to believe that when we should see the sign of the Son of Man in the clouds of heaven, then would be heard the midnight cry, “Behold, the bridegroom cometh.” Behold he cometh, now, present tense, not, will come ten years, or even one year in the future. And might we be allowed an opinion upon this subject, this alone would seem to be the simple meaning of the passage; for could we by the light of inspiration, discern through the vista of time, we should doubtless behold a scene of confusion, or a scene of mingled distress and exultation, which would accord well with the language of the midnight cry.

In the ranks of the ungodly might be heard the lamentation, “This is the Lord, the Judge of all the earth, the great day of his wrath has come; he now appears to Judge the world in righteousness, and where, O where shall the sinner fly for succor?” In the agony of despair, they cry to the rocks and mountains to fall upon them, and hide them from the face of him who sits upon the throne. Not so the happy throng who have followed the Lamb through much tribulation, and waited patiently for his appearing. They stand unawed amid the confusion of dissolving nature and the crash of worlds. “Behold, the bridegroom cometh,” they exclaim, “this is our Lord, who hath redeemed us by his blood, and he now appears for our deliverance.”

And now the unwise virgins, those who have hitherto lived at ease in Zion, find to their utter consternation, that they have “no oil in their lamps.” Their hearts are wholly destitute of grace. In vain they call upon the faithful followers of the Redeemer for help. The mercy-seat is no longer approachable. Too late they become alarmed; too late they awake to a sense of their condition, and while thus seeking for aid, the door is closed, and they are left without. From the tenor of the parable, we are not authorized to expect the conversion of any individual after the midnight cry has been given. This would not accord well with those theories which teach us that this cry has gone forth while sinners are born into the kingdom, while backsliders are reclaimed, and while scores of professors have their slumbering graces revived. The Bible after all is the safest guide, and happy is he who shall be found ready when the Bridegroom shall come. “Take heed,” says our Saviour, “watch and pray, for ye know not when the time is.” R—S—.

TAKE A NEWSPAPER.—Few parents properly appreciate the importance of a well conducted newspaper. Otherwise, why do we not see them in every family? There are no means which are so well adapted to create a desire for knowledge, to impart that knowledge, and to prepare the young, as well as the mature in years, for future usefulness. Let those parents who take no religious periodical, think of this matter, and let those who take one, endeavor to induce their neighbors to do the same.—Zion’s Advocate.

“The greatest and the most enviable privilege which the rich enjoy over the poor, is that which they exercise the least—the privilege of making them happy.”

“Emulation looks out for merits that she may exalt herself by a victory; envy spies out blemishes that she may lower another by defeat.”

“You might as well expect all the clocks in the city to strike together, as that all men should perfectly agree in sentiment.”

“Nature forces on our heart a Creator, History a Providence.”

“It is with diseases of the mind, as with those of the body; we are half dead before we understand the disorder, and half cured when we do.”

“My church is mother, and no proof, however strong that there are better mothers than she, can tear me away from her bosom.”

“If there be no other world, it is the strangest fancy that man ever took into his head, and what put it there might well be a marvel.”

Christian Secretary.

HARTFORD, APRIL 21, 1843.

“The Signs of the Times.”

Much is said of the “signs of the times.” We are not about to dilate upon this subject—it is an exceeding broad field, and we have not time just at present to explore it—we only wish to drop a hint or two. We believe there has ever been a proneness among men to regard the signs (and especially the troubles) of the present as something very peculiar; and we often feel inclined to apply the language of the wise man (Eccles. 7: 10) to many among us—“Say not thou, what is the cause that the former times were better than these? for thou dost not inquire wisely concerning this.” Perhaps there is not so much difference between these days and the former days, after all. We are apt to be more sensibly affected with what is passing before us and around us, than with what we read of in the general outline of the past, which is all that history ordinarily records. But however this may be, we do not inquire wisely concerning this, unless we inquire practically.

The “signs of the times,” then, certainly urge the importance of stability of Christian principle and character. Amid all the agitation, and fluctuation, and commotion, and contention—amid all the “winds of doctrine” and windy doctrines blowing from all quarters, and far outnumbering all the points of the compass, “it is a good thing that the heart be established with grace.” It is well for us all that there is a “sure foundation,” and these are excellent times to test its value. There is a place and a way of safety and of rest. Therefore, “stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” The “old paths” are still the “good way”—let us travel steadily on, having our goings established in “the way everlasting,” and then let the winds blow “to here! and lo there!” and all will be safe. “Be steadfast.”

The “signs of the times” call for more holiness. Real, genuine, vital piety, dwelling in the heart, and shining out in the life, will throw the best and clearest light over all the confusion and darkness of the times. “Let your light shine.”

The “signs of the times” demand effort and activity among Christians. These are no times for sleep. Every thing else is awake and stirring, and surely every Christian ought to be awake and active in endeavoring to stir in the heaven of the truth wherever he can. If we are all doing our duty in this respect, the Lord will take care of the signs of the times, and all will work out right in the end. These are our views about “discerning the signs of the times.” We might pursue the subject, but these hints shall suffice for the present. In view of the signs of the times, then, this is the sum—“Be steadfast, unmovable, always abounding in the work of the Lord.”

(Correspondence of the Secretary.)

Temperance—Religion.

WASHINGTON, April 15, 1843.

The unusual severity of the last two months, which it appears extended far and wide over the country, has at length given way, and we have once more the promise of spring. The transition has been surprisingly great and sudden. One week ago our public grounds and gardens presented a surface of barrenness and desolation; now they are clothed in green, and early flowers are in blossom. The sun at midday gives the heat of early summer. The agriculturists, on whose toils we all depend for subsistence, and whose usual labors have been long postponed by the unseasonable weather, will have hard work to keep pace now with the rapid development of vegetable life.—The industrious occupation of every moment is now of incalculable importance. Just so the impenitent sinner, who has neglected the great work of salvation till middle life or old age, must give double diligence to improve the few days yet remaining, or it will be too late forever. In the moral, just as in the natural world, men fail of attaining their objects, because they neglect the appropriate season. But few plants will come to maturity if planted in September, and but few aged sinners repent, because they put off till the period of harvest, the work properly belonging to the seed time of life.

A great moral change has been in progress in our community for a year past, on the subject of Temperance. A vast amount of good has been effected, and thousands have signed the pledge and kept it. There are several societies in the city, which hold regular meetings and whose members are actively engaged in extending the influence of temperance principles. A great impulse was given to the cause last year by the popular eloquence of Mr. Marshall, of Ky. (M. C.) who joined one of our city societies, and labored ardently as a temperance preacher. His experience as a hard drinker in fashionable life was frequently alluded to in his addresses, which were always received with marked approbation. The simple narrative of the reformed drunkard, as he relates the history of his vicious life through its manifold horrors from the beginning of temperance drinking, till he is carried home out of the gutter, to abuse a beggarly family, affords a tale of the most affecting interest, and to these experimental preachers our country is chiefly indebted for the extension of the temperance reformation. It may, I think, be safely asserted, that a large majority of our active population, comprising the mechanics and shopkeepers, have become temperance men. In the two extremes of society, the work has made less progress. The great and fashionable will treat their friends with wine—the miserable and degraded will seek temporary relief from wo, in the lowest grogeries. In these latter and the great hotels the business of retailing the poison is now chiefly carried on. What are called respectable dramshops and taverns suited to the taste and circumstances of the middle classes, are comparatively deserted.—But there is something required at the hands of the temperate to complete the good work begun by total abstinence. Men in cities particularly, are social if not gregarious beings, and dramshops have generally afforded the most attractive places of resort for persons of similar tastes and habits to spend their leisure hours. The propensity for social intercourse will in most cases remain, though

the sensual appetite may be overcome. Ought not then the philanthropist and the Christian to encourage the formation of societies for mutual improvement—the establishment of Reading rooms and libraries, where the reformed drinker may find every facility for mental improvement and social enjoyment without the cursed temptation of the intoxicating cup? An effort is already begun to effect this desirable object in our city, the leading temperance society having opened a subscription for erecting a Temperance Hall, to further and carry out the great principles of the association.

Having watched the progress of the temperance reformation during the last year with much interest, I indulged a fond belief when Bro. Knapp first came among us, that it would prove a pioneer to a great revival. Further observation and reflection upon the results have convinced me that its influence upon the revival has been injurious rather than otherwise. A strong feeling has been manifested in some if not all the temperance associations, and enforced by the most popular and powerful speakers, that no other subject should be introduced into any of their meetings. In a community so politically and religiously diversified as ours, this was probably a judicious measure, but the result was not only a strict adherence to the rule, but such a devotion to the cause, and attention to the regular meetings, as to make the temperance reformation in a great many instances paramount to, and a substitute for, all other reformation. Hence although its effects upon the community have been the most happy, its influence upon individuals, may have been of an opposite character.

The revival continues, though perhaps with abated power. The number of inquirers coming forward for prayers during the present week has been from 5 to 12 at our evening meetings, and last evening the church resolved unanimously to continue the meetings the ensuing week as they have been held now for three months past, three each day.—Last Sunday 22 were baptized in the 3d church, and 9 in the Navy Yard church, by Br. Adams of Baltimore, and 4 in the 1st church. Thirty were recently added to the 1st, and near 50 propounded to the 4th Presbyterian church, and a powerful work continues among the Methodists.—Last Sunday morning, I made a little circuit to some of the principal S. Schools, to learn the progress of the revival in different churches. In S. S. instruction, I am persuaded, as heretofore remarked, that we are but little behind the most favored cities. Three of the largest schools number about 250 each. None of these are Baptist. And their influence has been most happily felt in this revival. Of a large addition to the 4th Pres. church, nearly the whole have been brought in from the S. School. The 3d Baptist church has re-organized its school (suspended while Br. Knapp was here) under very encouraging circumstances. It numbers already about 70 scholars, with a very able and efficient corps of teachers, including several students from the College.

This evening we had the pleasure to welcome the presence of Bro. Knapp, from Richmond, who will preach for us to-morrow, and also baptize at the Navy Yard church. In answer to a question, why he tarried so short a time in R., he simply answered, that his work there was done. I cannot see or think of this man of God but with feelings of the deepest gratitude to Heaven for his faithful labors here, and he will be remembered in the prayers and affections of the 3d Bap. church in Washington, till the present generation shall have passed away. May he meet them all in the Paradise above. X.

Tavoy Missionary Society.

The editor of the N. Y. Baptist Register has received the Eighth Annual Report of the Tavoy Missionary Society in Burmah. There is one feature in this Report which we cannot refrain from noticing, viz: the amount subscribed for missionary purposes. The society includes eight churches, with a total of five hundred and sixty-three members. The amount received into the missionary treasury during the year ending June 20, 1842, was four hundred and eighty-two dollars and eight cents,—nearly one dollar for each member. It must be remembered that money is not quite so plenty in Burmah, as it is in this country, and yet the poor native converts pay in proportion to their numbers nearly ten times the amount for the spread of the gospel, that we do at home. It is expected they will be able to support their own teachers in a few years. Let every Baptist think of the annual ten cent contributions of the American churches, and the dollar paid by the poor Burman convert, and then leave it to his own conscience to decide whether he has done his duty in this matter.

Acquittal of Mercer.

The acquittal of young Mercer of the murder of Herberton, is causing some discussion in the newspapers upon the legality of the decision. A very general sympathy was enlisted in behalf of Mercer, at the time the murder was committed, from the fact that the laws of Pennsylvania permit the libertine to destroy the peace and happiness of virtuous and respectable families with impunity; and it was to this circumstance, undoubtedly, more than any other that he owed the preservation of his life. We allude to the subject at this time, hoping it may arrest the attention of our Legislature, which is shortly to convene in this city. The crime of seduction should be punished with confinement in the State’s Prison for a term of years corresponding to the aggravation of the offence. It is time that seduction was ranked among the criminal laws of our state.

We subjoin the following paragraph from the N. Y. Tribune, it being in perfect harmony with our own feelings.

Licentiousness and Crime.

If we have not joined in the general condemnation of the verdict of acquittal in the case of young Mercer, on his trial for the murder of Herberton, it has not been because we did not perceive at once the radical unsoundness of that verdict and the alarming nature of the consequences which it involves. In effect—for we cannot believe a man on the Jury supposed there was any other insanity in the case of Mercer than in any other where a man is driven to the perpetration of a rash, violent and criminal act by the magnitude of his supposed wrongs or the frenzy of his revengeful passions—this verdict is a proclamation to all who are stung by a sense of insult or

injury to redress their own grievances by bloodshed and homicide, and look confidently for impunity from the laws. It is a license for the private indulgence of those promptings to punitive or retributive justice, as it is called, which the law—appealing to the lower instincts instead of the higher sentiments of our nature—has so long cherished, but in the gratification of which it has hitherto claimed a monopoly, or allowed to individuals such gratification only through its own tardy movements. Now, however, this restriction is removed, and every hot, impatient spirit is virtually invited to redress his own wrongs, real or fancied, and to unite in his own person the summarily exercised functions of inquest, accusation, trial, judgment, and execution.

And yet, while we hold in abhorrence the elemental ideas of justice on which this portentous fabric is reared, and insist that neither Society nor the individual has any moral right to inflict punishment—above all, that of death—save as a measure of self-defence against imminent, deadly peril, we cannot unite heartily in the general censure of the Woodbury Jury. They were men—husbands, fathers, brothers—what husband, father, or brother shall judge them harshly? They saw the wrong done by Mercer; but they saw also the deadlier wrong done by Heberton—wrong which unforgotten legislation, the offspring of a corrupt public opinion, enabled him to commit with entire legal impunity. Here was the root of the evil. Half the homicides committed in the country spring directly from the blight of Liberatorism, which is corrupting and desolating the country. Had there existed proper and just laws for the punishment of the libertine, Heberton had still been alive, and the soul of Mercer unstained by the guilt of his destruction. So in a hundred cases of homicide, occurring day after day. We are accustomed truly to regard the prevalence of murder as a fearful thing: What execration, then, should we not visit on the heads of those Legislators who wilfully persist in shielding the destroyer of female virtue from legal punishment, and thus open wide the floodgates not merely of Licentiousness but of murder? Let a long sluggish but at last awakening public conscience make answer!

For the Christian Secretary.

III. It don’t become Baptists

To assist in casting odium upon Episcopalians because of the so-called exclusiveness of their institutions. And why? For the very best of reasons—because the Baptists are in the same boat.

To be sure, we don’t say that the assemblies of other denominations are not Christian churches—nor that their pastors are not Christian ministers—but only because these do not happen to be the controverted points between us. We do not hesitate to affirm, by our own actions (nor are we very particular about saying as much by word, always) that their baptism is spurious, and their organization, when it is not purely Congregational, unscriptural. Now the Churchman believes in a divinely established order of succession in the ministry, out of which, a man cannot be connected with the apostles, nor commissioned by Christ; i. e. he tries to believe it, and says that he does, which amounts to the same thing, for our purpose. How can he help virtually unchurching us all—and ungodding our parsons? (which last, you know, is not a very difficult thing to do.) Is it his fault—if we will persist in opposing a divine law and withdrawing ourselves from the only true church? He is not responsible—he didn’t make the law.

Now, in so far as he bases this claim on the Bible, we are ready for him, and care not how strenuously he insists upon a literal obedience to the positive ordinances of God. We honor him for that and will go as far as he will. When he begins to haul upon tradition (Milton’s old dragnet of the past, full of dirt and slimy stones, and sea-weed)—then we’re off. But if the Word of God is to be the rule in this business—brethren of the big phylacteries—come ahead! We’re as much churchmen as you are—and will stand up as strongly for the veritable institutions of the Master. You say that we are an irregular pack of schismatics—(Campbellites—Mennonites—Seventh-dayites—Freewillers—Regular (?) Baptists and all) your poets say our ministers are “mob-made priests”—etc. etc. Now we stand upon precisely the same ground and join issue with you upon the nature of the church, as established by the Lord Jesus himself. You will not expect from us of the lower classes the same high-bred courtesy and delicate phraseology as is evinced in some of your writings—for instance, the expression just quoted from the promising author of “Isaiah’s Chapel,” but at least with equal frankness, we assure you that your mammoth establishment is not in the New Testament—that it is the work of men’s hands—and must eventually share the fate of “every plant which our heavenly Father has not planted.” And now, fetch on your Scripture.

Here you see is a fair issue. Both stand on the Word of God—and failing there, both are content to fall. And is there any need of such Baptists and Episcopalians as could under any circumstances have charity for each other’s piety—loving the less, because they shake hands before they enter upon a grapple for the truth? I do affirm that the exclusiveness of the Episcopalians, (or even of the Roman Catholic, if he would only consent to stand or fall by the word of God)—is far more manly and conducive to the triumph of truth, and eventually, of real charity, than that misjudged laxity in ritual observances—which draws such nice distinctions between the fundamentals and non-essentials of Christianity—and so exalts the moral above the positive duties of religion—that one would begin to think positive only a theological term for negative. On this is based a species

of fellowship for Christ, which is of science. A charity wider, every day, by the apostle, eth exceedingly.

Good Doctor H. are only “like the can tell him that t enable to do with t says father Adam, that apple. Now parts—first, that w fed, which is to lo ments—a matter mere form; God ree—“I guess, up ple.” We’ve no to (plenty in our poli have no church fell Give us truth before is “first pure, then

Now the Episcop laxity, except in th in, as a recent writ marks, they are in derstood that we do ship to Episcopacy—that of a frank and d errors, superstitions thousand sympathies thodists, Presbyteri which we cannot ex Episcopalians; and perhaps, that they agreement to diag and we know how to controversies, with Christ, the importan tions are constantly us on Bible grounds differing from us as yet in a sense on com however it may com of anti-ritualists to not become Baptists—

The late rains, an of the immense body caused the highest l cut river since 1801, than twenty-six feet river continued to ris til Wednesday mor nearly on a level wit covered all the low Front street, the nor for boats. The me river are covered fo leaving only the roo es visible on the wa families who are th

The merchants n generally secured th of the lumber merch we understand, a cor has been carried off. height of this flood, a ly in different parts the settling of the b are preserved, or in which backwater wo some places, it is sa in others only ten, o flood in 1801. It w from a foot, from t the quantity of wat then from the fact th in the month of Ma quantity of ice in th informed, got damme Middletown, which

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We add, that the ly, as by common e Episcopacy as a r should the Baptists following their exam

The Baptists don’t Presbyterians in th infant sprinkling was ant church, to the pr as by common conse Popery.”

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of fellowship for every variation from the law of Christ, which is only endorsed by the word conscience. A charity whose mantle grows wider and wider, every day—being like that recommended by the apostle, in this one thing, that it groweth exceedingly.

Good Doctor Hawes says these outward forms are only "like the cut of a coat"—but any tailor can tell him that the cut of the coat has a considerable to do with the make of the man. "Why," says father Adam, "the Lord says I must not eat that apple. Now this may be divided into two parts—first, that which comprises the thing signified, which is to love God and keep his commandments—a matter purely spiritual; the rest is a mere form; God requireth mercy and not sacrifice—I guess, upon the whole I'll have the apple." We've no toleration in our religious creed (plenty in our political) for such talk as this—we have no church fellowship with those who use it. Give us truth before union—and such wisdom as is "first pure, then peaceable."

Now the Episcopalians show nothing of this laxity, except in their open communion—and therein, as a recent writer in the Church Chronicle remarks, they are inconsistent. But it will be understood that we don't extend the hand of fellowship to Episcopacy—nor any other hand, except that of a frank and determined opposition to all its errors, superstitions and absurdities. We have a thousand sympathies as Christians, with the Methodists, Presbyterians and Congregationalists, which we cannot extend to the great mass of the Episcopalians; and it's a blessed consideration, perhaps, that they don't want us to. But our agreement to disagree is open and aboveboard, and we know how to come at it. On the great controversies, with reference to the kingdom of Christ, the importance of which other denominations are constantly trying to underrate, they meet us on Bible grounds and give us fair play. Here, differing from us as wide as the heavens, they are yet in a sense on common ground with us—and however it may comport with the views and ways of anti-ritualists to decry their "bigotry," it does not become Baptists—reiterates THE DEACON.

THE FLOOD.

The late rains, and the consequent dissolving of the immense body of snow at the north, have caused the highest flood known in the Connecticut river since 1801, the water having risen more than twenty-six feet above low water mark. The river continued to rise from Saturday evening until Wednesday morning, when the water was nearly on a level with the floor of the bridge and covered all the lower part of the city as high as Front street, the north end of which is navigable for boats. The meadows on both sides of the river are covered for half a mile or more in width, leaving only the roofs of a large number of houses visible on the water. The suffering of poor families who are thus shut in, must be very great. The merchants near the river have, we believe, generally secured their goods, with the exception of the lumber merchants on Dutch Point, where we understand, a considerable quantity of lumber has been carried off. The difference between the height of this flood, and that of 1801, varies slightly in different parts of the city, owing perhaps to the settling of the buildings on which the marks are preserved, or in consequence of the eddies which backwater would naturally occasion. In some places, it is said to lack fourteen inches, and in others only ten, of being as high as the great flood in 1801. It will probably not vary much from a foot, from that flood, although we think the quantity of water is greater now than it was then from the fact that the flood in 1801 occurred in the month of March, when there was a large quantity of ice in the river, which we have been informed, got jammed up in the narrows below Middletown, which is not the case now.

We understand that some damage has been done to the canal around Enfield falls, but have not learned the extent of the damage.

Relief of Popery.

"Our Baptist editors," says a Presbyterian paper, "have lately, as by common consent, agreed to disparage the baptism of infants as a relic of Popery."

We add, that the dissenting editors have lately, as by common consent, agreed to disparage Episcopacy as a relic of Popery. Why then should the Baptists be blamed by these men for following their example?—Church Chronicle.

The Baptists don't follow the example of the Presbyterians in this matter. From the time that infant sprinkling was introduced into the Protestant church, to the present day, the Baptists have, as by common consent, pronounced it "a relic of Popery."

BISHOP OF RHODE ISLAND.—A Convention of the Episcopal church of the diocese of Rhode Island, was held at St. Stephen's church, Providence, on the 6th inst., for the purpose of electing a Bishop. The Rev. Dr. Henshaw, of Baltimore, was elected, with the understanding that he is to receive an invitation from Grace church, Providence, to become their Rector. We believe that Rhode Island never had a Bishop before, that State being included in the Eastern Diocese.

Can the publisher of the Christian Reflector, or devise a plan to have his paper mailed regularly for this office? It fails as often as once or twice a month, while other Boston papers do not fail as many times in a year.

CITY ELECTION.—The annual election for the choice of City Officers took place on Monday last, and resulted in the election of the Whig ticket. The following is a list of the officers chosen:

For Mayor—Amos M. Collins.
Aldermen—T. M. Allyn, C. H. Northam, Joseph Church, Albert Day.

Common Council—N. Woodhouse, Ezra Strong, E. J. Preston, W. D. Eaton, Lot Dean, Barzillai Hudson, Allen Porter, C. H. Northam, E. B. Pratt, Geo. Burnham, J. J. Davis, Roland Mathew, Walter Pease, Jr., Chester Adams, Austin Daniels, Mason Gross, R. A. Robbins, E. Clark, Jr., W. T. Lee, Timothy Williams.

City Sheriffs—Henry Hastings, Nathan Starkweather.

Treasurer—Nathaniel Goodwin.

Clerk—Henry Francis.

Collector—Henry Hastings.

Auditor—Wm. N. Matson.

ELECTION.—There is no choice by the people, on the State Ticket. The vote of the Liberty Party amounting to about 2000, prevented a choice.

An obituary notice of Mr. L. B. Childs has been unavoidably laid over another week in consequence of the lateness of the hour when it was received.

THE KAREN APOSTLE: or, Memoir of Ko Thah-Bu, the first Karen Convert, with notices concerning his nation. By Rev. Francis Mason, Missionary to the Karens. First American Edition, revised by H. J. Ripley, Professor in Newton Theological Seminary. Boston: Gould, Kendall, & Lincoln. 1843.

An 18mo. volume, of 153 pages, by the Rev. Francis Mason. This volume cannot fail to interest the friend of missions. It is a plain, simple narrative of the early life, conversion, baptism, and subsequent labors of Ko Thah-Bu, the first native Karen convert. A map of Tavoy and Mergui, and another of Delta of the Irrawaddy, accompany the book, together with several pictorial representations, among which we notice the tomb of Boardman, Mr. Judson's house at Maulmain, &c. An appendix of some forty pages at the close of the volume, containing historical and geographical notices of the Karens, and numerous Karen traditions, renders the book still more valuable. We feel satisfied that the interest felt by our denomination in the Karen mission (the most important one, perhaps in the world) as well as the imperfect knowledge of the history of this people, will insure it an extensive circulation.

For sale by J. Paine.

ANTIOCH: or Increase of Moral Power in the Church of Christ. By Rev. Phares Church. With an Introductory Essay, by the Rev. Baron Stone. Boston: Gould, Kendall & Lincoln. 1843.

This is an extended discussion, the leading ideas of which were delivered in an Address before a literary society of Hamilton Literary and Theological Institution, on Commencement week. There are some sentiments in the work which seem to require a more particular examination than we are able to give it this week. A more extended review of the book may be expected hereafter.

For sale by J. Paine.

THE MARRIAGE RING: or how to make home happy. From the writings of John Angell James. Boston: Gould, Kendall & Lincoln. 1843.

This is the title of a handsomely printed and beautifully bound volume of 120 pages, from the press of Messrs. Gould, Kendall and Lincoln. There are several very important topics considered in this little volume, which render it a valuable book for those who are about, or who have just entered the state of wedlock. Among the topics under consideration, are the special duties of husband and wife—mutual duties of husband and wife—the family circle, together with an appendix containing some very useful suggestions on the formation of the marriage union. We hope this book may have an extensive circulation among that class of the community for whose benefit it is more especially designed.

For sale by J. Paine.

Selected Summary.

From the N. Y. Journal of Commerce.

Fourteen Days Later from Europe.

We are indebted to Capt. Cole, of the packet ship Columbus, from Liverpool, for London papers to the 20th, and Liverpool to the 22d ult., inclusive.

Information of the riots at Canton had reached London by the overland mail, also of the massacre by the Chinese at Formosa, of the crews and passengers (chiefly Indian) of two British vessels, the Nerubudda and the Ann, subsequent to the treaty of Nankin. Of 240 natives of India, on board the Nerubudda, all but two were executed or died. Of 57 on board the Ann, of whom 14 were European, 11 only escaped, six Europeans and five Indians. Sir H. Pottinger demands reparation in the dismissal of the authorities who perpetrated this crime, and the confiscation of their property, and adds, that "a refusal of reparation might be the cause of further serious misunderstanding; nay, that it might lead to a renewal of hostilities between the empires."

The English journalists do not appear to apprehend any serious consequences for these occurrences. The Viceroy of Canton had expressed his readiness to repay all losses that had been incurred during the riots, and declared his anxiety, as well as his perfect ability, to protect all foreigners.

The shock of an earthquake was very generally and distinctly felt in Liverpool and the country round about, on the 17th ult., and from the description given, its effect must have been more marked in some of the neighboring villages, than in the town of Liverpool itself.

From Hayti.

It seems to be settled that the Revolution in Hayti is at an end. Letters from Port au Prince, of March 21st, confirm the report that President Boyer has abdicated and

taken passage for England. The government is now administered by a Committee of twenty-five appointed for that purpose, till a new President can be chosen. The Patriotic army consists of from 10,000 to 15,000, and has taken possession of Port au Prince. There are three English steamers there prepared to take such measures as may be necessary for the protection of English property. The following is the official abdication of President Boyer:

Gentlemen of the Council:

Twenty-five years have elapsed since I was called upon to fill the post of President, then made vacant by the death of Petion, the founder of the Republic. Since that I have endeavored to carry out my views, which I had, of all others, the best opportunity of knowing.

I have endeavored, during my administration to conduct the affairs of Government with a strict attention to an economical management of its finances. In proof of my loyalty on this subject, there are now one million of dollars in reserve, besides other funds deposited in Paris to the credit of the Government. Recent events, which I do not desire to characterize, have brought upon me the calamities which I did not foresee, nor am prepared for. In this emergency, I deem it due to my dignity and honor, to make a personal abrogation of the powers with which I have been clothed.

During my Presidency, I have adopted the policy of quelling the disorders and divisions that made Hayti a distracted and feeble Government. I have lived to see the independence of the nation acknowledged, and its territory united, and now in voluntarily extricating myself, I give another proof of my desire to remove all cause of discontent and division. In conclusion, I have only to add that I wish Hayti to be as happy as I strove to render her.

(Signed) BOYER.

Later from France.

The packet ship St. Louis, Capt. Castoff, arrived at this port on Friday afternoon, bringing Paris papers to the 7th ult. She brings little news of importance, as her dates are only two days later than were received by the Liverpool packet.

The new Ambassador of the Ottoman Porte, Naif Effendi, arrived in Paris on the evening of the 6th.

Madrid papers of Feb. 28th, contain an account of the receptions at the Palace of the Regent on the preceding day, on the occasion of his feite.

A masked ball was given at the Palace of Berlin, Prussia, Feb. 28th. There were issued 3,500 invitations. At 11 o'clock upwards of 4,000 persons sat down to a magnificent supper.

A slight shock of an earthquake was felt at Leipzig, Feb. 18.

Montely has been convicted at Orleans, of the robbery and murder of Boisselier, a messenger of an Orleans Bank, in November last, and sentenced to be executed on the public square.

The birthday of Washington was celebrated on the 22d of February, with great enthusiasm, by the Americans at Rome, and Mr. Jenifer, the American Minister at Vienna, gave a splendid ball in honor of the day. It was attended by the highest dignitaries of the Empire.—N. Y. Tribune.

FROM JAMAICA.—By the schr. Lady Mary, Capt. Axtell, we have just received papers to the 14th ult.

A ship called the Treasurer, which went to Sierra Leone for colored emigrants, returned with only eight, much to the disappointment of the planters. The reasons assigned are, the great abundance and cheapness of provisions at Sierra Leone, (Rice, 88 currency per ton), and the disinclination of the people to emigrate, having ascertained that they can live cheaper at that place upon two pence per day, which they are paid for labor there, than one shilling which they get in Jamaica.

A smart shock of an earthquake was felt there on the night of the 11th, and a slight one early on the morning of the 14th. A shock had been felt on the 7th as before announced. The 17th was to be observed as a day of general fasting and humiliation, on account of these alarming visitations; and also of thanksgiving, that no damage had been occasioned by them, thus far. Serious apprehensions however, appear to have been felt that severe shocks might yet be experienced, as it was evident the elements in that vicinity were ill at ease.

FROM THE INDIANS.—The Van Buren (Ark.) Intelligencer states that talks have been held between the Creek and Seminole Chiefs, with the object of perfecting an arrangement by which the Seminoles shall become a constituent part of the Creek Nation, agreeably to the provisions of the treaty of 1832.

The New Orleans Tropic says that a gentleman just from Park Hill, Cherokee Nation, states that some sixty Ojibwa warriors are on a visit to John Ross, Principal Chief of the Cherokee Nation. They had a dance at his house. The Ojibwas are great thieves, and more opposed to civilization than any other tribe.

EXTERMINATION FOR LIBERIA.—The African Repository for March says that a suitable vessel is to be chartered immediately to proceed to New Orleans, and sail thence with about seventy liberated slaves, left by the late Mrs. Read, daughter of Captain Ross, of Mississippi, and certain others from Kentucky, for Liberia.

HARTFORD AND SPRINGFIELD RAILROAD.—We learn that immediate and energetic measures will be taken to set this work in motion, and have no doubt that it will be completed with all the despatch that circumstances will permit. The experience of the past season has demonstrated (if further demonstration was necessary), that the New Haven, Hartford and Springfield route, from New York to Boston, and also to Albany, is the most feasible in every respect, if this road is completed. It will combine a certainty and safety which no other route can, at all seasons of the year, and hence must command a preference with travellers, either for business or pleasure.

Mr. Reybold, a wool grower, in the State of Delaware, has a flock of 1,000 Leicester sheep, from which he clipped over eight thousand pounds of good wool during the last season.

It is stated in a New Orleans paper, on the authority of a Jamaica journal, that three ships, the Gen. Huntley, of 430 tons burthen, the Arabian, of 390 tons, and the Senator, of 348 tons, are about to proceed to Sierra Leone and the coast of Africa for the purpose of procuring and bringing negroes for the colonies. The ultimate destination of the first named is Jamaica, the second will deposit her cargo in British Guiana, and the third at Trinidad. The negroes thus transported from Africa to the West Indies and other colonies are not called slaves, but apprentices.

We learn that the Hon. Daniel Webster left with the President of the United States on his departure from Washington, his resignation of the office of Secretary of State, to take effect on the first day of May, previous to which he will return to Washington. We have reason to believe that our information is correct, and that the President is looking towards Virginia for a successor. Mr. Tazewell, or Mr. Stevenson is thought of, but probably some circumstances must be regarded before a decision is made between these two gentlemen, or among the numerous aspirants to departmental honors.—U. S. Gaz.

WYCKOFF AGAIN!—This famous Seneca County Banker, who escaped from one of our police officers at Auburn, was re-taken in Albany and put in jail. The officer who had him in charge to bring him to this city, did not iron him, and before he reached the cars, he gave the party which he was carrying, the purpose of his journey. The officer Siraton offers an additional reward of \$50. This is the third time the fellow has got out of the hands of constables.—Rochester Dem.

Since the 1st of January, the Western Railroad Company have expended between \$3000 and \$5000 in removing snow from the track.

A letter from on board the U. S. ship Vincennes, states that on the 20th of February, they overhauled a schooner with three Spanish Custom House officers on board, having Spanish papers and Spanish colors, which presented the commanding officer, 550 dollars on board—34 had died—two jumped overboard in frantic despair. She was 28 days from the Coast of Africa, making for Cuba. The vessel was built in New York in 1835 or '6.

DEPLORABLE.—The St. Louis Reporter says that a family, consisting of ten persons, were recently drowned in attempting to cross the river at Quincy, Ill.

A letter to the editor of the Baltimore Patriot, dated March 25th, states that the vicinity of Oakland College, Miss. has been visited, in the last few days with two falls of snow, which are wholly unprecedented, in that section of the State. The last was from four to five inches deep.—Tribune.

It is estimated that there are about 170,000 bushels of wheat in store at Cleveland, and 80,000 bushels at Michigan city. There is probably nearly as much at St. Joseph. Of that at Cleveland, 50,000 bushels are designed for the Canadian market.

The Cincinnati Gazette of the 11th says: "Considerable anxiety is felt in the southern part of Ohio about the crop of wheat, and fears that so much of it has been thrown out of the ground, as to diminish the crop one-half. North of Columbus, we are told it never looked finer."

One Wm. Polley, having been convicted in Wake Co., N. C., of manslaughter, was sentenced to the following punishment:

That the prisoner be branded with the letter "M" in the brawn of the thumb of the left hand, and be imprisoned for six months—the hot brand to remain on the hand till the prisoner should have repeated three times, "God save the State." The branding then took place forthwith at the bar, in the presence of the Court, and the prisoner conducted to prison.

The Pittsburg Sun of the 11th, says in a Postscript: "Shipman arrived in this city on Sunday morning last, and immediately started on the steamboat Express, for Cincinnati. He registered his name as 'Mr. Johnson, of New York.' Nothing was known of the fraud, while he was in the city. The police got the first intimation of the matter yesterday, twenty-four hours too late. He is doubtless on his way to Texas."

We learn from the Pittsburg Sun that the Berkshire Hotel, in that village, was robbed on Monday night last of a quantity of silver plate. The proprietors, Messrs. Cooley & Bannister, offer a reward of \$50 for the recovery of the property and detection of the thief.

A number of sportsmen at Cadiz, Ohio, started on a fox hunt on the 11th ult. They commenced in a circular form, and on closing up their lines found they had taken a peewee, with a shackle on one leg, who had escaped from prison a few nights previous.

Yesterday morning an Englishman residing in Jefferson, named Samuel Miller, cut his throat in a fit of despondency, occasioned by pecuniary distress, and died in about an hour. The deceased had a wife and children in New York.—N. O. Bee.

The Roman Catholics are preparing to build a very large Monastery on College within two miles of South Bend, La. It is to be brick, three stories high, 200 feet by 40, and will cost about \$15,000. The Roman Catholic church own a large quantity of real estate in St. Joseph co., which property is to be

Poetry.

My Sister's Grave.

BY F. BUCKINGHAM GRAHAM.

Close by its side a brooklet flows
In rippling melody along;
And fluttering on the willow's boughs
A robin chants his morning song.
And there the roses love to bloom,
The breeze is laden with perfume—
And on the ambient summer air
Ascends a brother's fervent prayer.

Full of I've knelt beside that grave
My drooping heart with sorrow riven—
And listened to the sounds that float
Upon the perfumed breath of heaven.
For there methinks I ever hear
A sweet voice murmuring in my ear
The spirit-tones of joy and love,
Taught in the Paradise above.

Sing, songster, sing—and never cease
Thy solemn strain o'er the dead;
Sleep, sister, sleep—I would not call
Thee from thy humble peaceful bed.
Though thou'rt no more with grief oppressed,
A brother guards thy place of rest,
And calm and sweet be thy repose
Beneath the fragrance of the rose.

Temperance.

Atm.—Watchman! tell us of the night.

Temperance, tell the listening world
What time advocates have done;
Harken, now the tyrant's hurl'd
From his high despotic throne.

Temperance—shall it bear the sway,
Shine o'er earth in splendor bright?
Listen; for a brilliant day
Drives away the gloomy night.

Temperance! will thy beams alone
Gild the spot that gave thee birth?
Other climes thy sway shall own—
See, it bursts o'er all the earth.

Temperance! are thy sons to fight,
Like hosts of earth, to fix thy laws?
O no! for love and truth unite
To achieve thy holy cause.

Temperance! then I'll be thy child,
For I love thy sacred name;
Yes, thy voice and influence mild
Can the wildest passion tame.

Temperance! we shall shout thy praise,
We no more will leave thy hand;
Joyful now our anthems raise,
In every clime—in every land. L. H. S.

Miscellaneous.

Judge Lewis' Decision.

The last number of the *Millennial Harbinger* contains an elaborate and able review of Judge Lewis, in the case of the Rev. W. S. Hall, from the pen of Alexander Campbell. It is too long for our columns, but we quote a few sections.

"It contains other propositions offensive to American ears and to all tender consciences. I shall only, at present, make two other specifications."

1. Parents may lawfully restrain minors to special communions after conscience is formed and enlightened.

2. Parents may lawfully restrain minors during legal infancy.

The first proposition affirms the fact; the second the legal continuance of the fact. I deny both. I neither admit the fact assumed, nor the legal continuance of the jurisdiction claimed.

First, as to the fact, I make three objections: 1. God has no where given to parents such authority over their offspring. On the contrary, he has commanded them to permit their children to come to him—"Suffer little children," &c. And, secondly, he has commanded children to obey their parents *only under the Lord*. The Christian precept is in these words, "Children, obey your parents in the Lord." This very precept affirms that these children are to reason and judge as responsible agents, on the position of their parents, and the meaning of their precepts.

Indeed, the Christian Lawgiver commands children to "hate"—that is, to love less their parents, when they interpose their authority to restrain their consciences, or compel them to "violate obligations" which their parents have foolishly and wantonly "incurred for them." Christ's precepts on this point are strong and clear. "Unless," said he, children "hate father and mother [in the case and in the manner described] they can not be my disciples." He claims paramount authority and enjoins the obligation upon all Christians capable of knowing him, to prefer his precepts to those of the nearest, the dearest, and the most authoritative of fleshly relations.

2. My second objection is, that the authority plead for parents in the argument of the decision, annihilates personal responsibility, the rights of conscience, and political freedom, at "one fell swoop."

I cannot, at this time of day, condescend to demonstrate argumentatively that when liberty of thought, liberty of speech, liberty of action is taken away by any human authority, personal responsibility is wholly annihilated. This abstract and essential Popery; for what is Popery than the pretense of such *paterfamilias*, as claims head, heart and conscience!

Now as the common law of England and America, and what is of as high authority, common sense, affirms that almost, if not quite, the one-half of minority is spent under the operation and government of conscience more or less enlightened; nay, as during more than the half of twenty-one years, conscience usurps its supremacy over all parental and human authority, of every name and title; to limit, inherit, or legally restrain its free action in all things pertaining to God, is at once to extirpate the very germ of virtue, or of that moral and religious freedom of action, essentially alike to both religious freedom and action, essentially alike to both religion and morality, and that during a period of life in which all the moral lineaments of the future man are drawn, formed and stereotyped for life. To teach an infant to say, "Our Father who art in heaven, hallowed be

thy name," (or authority,) and at the same time practically to teach it that even in the high and solemn acts of religion, the name of an earthly father is to be more hallowed and revered, is to enslave the conscience and the moral man forever, unless some superhuman power interfere and rescue it from such humiliating and debasing tyranny. Let one place a minor ten years under a system of moral training, in which it is taught to arrange all its obligations to its heavenly Father on the scale of parental authority and mere filial homage to vows undertaken for it, without its own knowledge and consent, and if it be not in the school of slavery and superstition, then there are no such primary and elementary schools on earth. And such, most unequivocally, as to me appears, is the argument and decision declared in this case. A youth, whose homage to divine authority, and whose convictions of high religious obligations have been deferred in honor of any mortal for ten or twelve years of life's incipient and formative period, can, in my humble opinion, never rise to that manly, mental, and moral independence essential to either a morally great or eminently religious man.

3. My third objection is, that the assumed parental authority deduced in this case goes to sanction, by divine law, not only Mormonism, Romanism, Judaism, but all the idolatries and superstitions in the whole world. In confirmation of the impartiality and fairness of its decision, the Court observed that it was equally beneficial to the Baptist and the Presbyterian. The Court might also have added, "Peculiarly beneficial and favorable to all forms of error, of corrupt and of false religion, with which the earth abounds." According to an authority alleged in the case, should the "parent be in error, the fault is not in teaching the child what he believes, but in believing what is false without having used the means which God has given him to arrive at the truth." Here, then, is made out a very singular case indeed. The father is innocent in teaching and enjoining upon his son a certain form of false religion. The son cannot err in obeying his father, right or wrong. He is therefore innocent before God in worshipping idols and practising all its abominable rites. The Court, indeed, supposes that the father has used the best means in his power in searching after the truth; but, not being able to find it, (as untold millions of earth's present inhabitants in Papistical, Mahometan and Pagan lands are not,) he commands his son to do homage to the unworthy object of his dread. The minor son asks not the reason why. It is enough for him—nay, all that God requires, implicitly to obey the parental authority. His father is right in commanding—the son is right in obeying—and the minister of the gospel, standing by, is right in not opening his lips to the son without the permission of the father. All are right—father, son and Christ's minister; yet God condemns the superstition, and reprobates it with all the anathemas and maledictions of his vengeance. Has not the Court, then, equally established and protected all forms of false and corrupt religion, not only politically, but as morally and religiously right, inasmuch as God himself has so arranged and ordered society as that the father may be morally right in commanding his son to worship a calf or a crocodile, his son morally right in obeying his father without debate, and the missionary morally right in not presuming to speak to the son without the permission of the father. If this be the divine system, then all systems of error and corruption are equally patronized and protected by it; and as Paul asked, "How then shall God judge the world?"

A Canadian Puzzling a Priest.

A week or two ago, a man who lives fifty miles below Quebec, mentioned that he had a testament, and that a neighbor had one too, about whom he related the following circumstance:—A protracted meeting having been held here, several priests came to see this man, who, hearing of their coming, took a house fly, and put it on a plate on the table, with a thread tied to it. When the priests entered, the man received them very politely, thanking them for their attention to their soul's interest. They had a long conversation, he referred to his want of faith in the power of the priest, but pointing to the fly, he said, "I have been told that you can work miracles; now, if you will cause that fly to drop down dead, while I am looking at it, I will then go to confess." The priests refused, saying that they would not work a miracle for the sake of one person. "But my soul is very precious," said the man, "and if you love me as you say, you should do all in your power to bring me back to the church." During the conversation, speaking of the Host, he asked the priest to take some of the consecrated wafer, and put it into a cupboard with a number of mice, and if at the end of two weeks, it remained uneaten, then he would believe it was God; otherwise he would remain as he was, for he could not think that God would allow himself to be eaten by mice.—*Canadian Miss. Record.*

The Comet of 1712.

In the year 1712, Mr. Whiston having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at 5 minutes after 5 in the morning, he gave notice to the public accordingly, with this terrifying addition: that a total dissolution of the world by fire, was to take place on the Friday following. The reputation that Mr. W. had long maintained, both as a divine and a philosopher, left little or no doubt with the populace, of the truth of his prediction. Several ludicrous events took place in consequence. A number of persons in and about London, seized all the barges and boats they could lay hands on in the Thames very rationally concluding that when the conflagration took place, there would be more safety on the water. A gentleman who had neglected family prayer more than five years, informed his wife that he was determined to resume that laudable practice the same evening, but she having engaged a ball at her house, persuaded her husband to put it off till they saw whether the comet appeared or not. The South Sea stock immediately fell to 5 per cent, and India Stock to 11. The Captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered.

The next morning the comet appeared, according to the prediction, and before noon the belief was universal that the day of judgment was at hand. About this time of the day, 123 clergy-

man were ferried over to Lambeth it was said, to petition that a short prayer might be penned and ordered—there being none in the church service on that occasion. Three maids of honor burned their collection of novels and plays, and sent to a bookseller to buy each of them a Bible, and Taylor's Holy Living and Dying. The run upon the Bank was so prodigious that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday, considerably more than 7000 kept mistresses were legally married, in the face of several congregations. And, to crown the whole, Sir Gilbert Heathcote, at that time, head director of the Bank issued orders to all the fire offices in London, requiring them to keep a good look-out, and have a particular eye upon the Bank of England.

A Curse and a Blessing.

If there be one curse more bitter than another to man, it is to be offsprings of irreligious homes; of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which, if the cares or the sorrows of life shall bring religion to the heart in after-days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught to love God; the name and cross of Jesus Christ stamped perhaps upon her forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe. The home where, in early years, the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affection, thoughts which die not with the circumstances that gave them birth; which last long, even though they may for a season be forgotten and neglected; and which exercise at least some check upon the evil of the human heart; and often, nay, commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common!—*Rose.*

ANECDOTE OF WHITEFIELD.—As Whitefield was preaching to a large multitude on the banks of one of the noble rivers of Virginia, he spoke in the course of his sermon of the strength of human depravity, and of the insufficiency of the means of grace, without the influences of the Spirit. "Sinners," said he, "think not that I expect to convert a single soul of you, by anything that I can say, without the assistance of Him who is mighty to save. Go and stand by that river as it moves on its strong and deep current to the ocean, and bid it stop, and see if it will obey you. Just as soon should I expect to stop that river by a word, as by my preaching to stop the current of sin that is carrying you to perdition. Father in heaven! see, they are hurrying on toward hell! save them, or they perish!" The impression which this produced upon his hearers was so strong, that they were ready to respond, with trembling, "Save, Lord, or we perish."—*Michigan Christian Herald.*

PASTORS IN THE SOUTH.—The hope of many Christians in the free States with reference to slavery, is mainly in those citizens of the South who see and mourn over the evil that presses upon them, and are anxiously awaiting an opportunity for effective action. That there are such persons in the South, and that they are not few in number, is no longer a question. We are pleased to observe in the recent correspondence of a tourist, a statement that Mr. K—, a pastor in Virginia, is particularly interested in the colored part of his congregation, and "deems slavery a great evil both to blacks and whites." We believe that if such men would speak out their honest sentiments, and do something to remove this "great evil," they would meet a response from hundreds whose real views are as yet concealed. There are no walls around the Southern States, rendering them impervious to the public sentiment of the civilized world. Nor is the Southern mind every where closed against conviction. The light of truth, and the persuasive power of Christian kindness and fidelity, will yet arouse the slumbering conscience, and bring "deliverance to the captive."—*Chr. Reflector.*

A DAZZLING ARGUMENT.—"You teach," said the Emperor Trajan to Rabbi Joshua, "that God is every where, and that he resides among your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen, no mortal eye can behold his glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The Emperor consented. The Rabbi took him into the open air at noonday, and bid him look at the sun in its meridian splendor. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"—*Hebrew Tales.*

EARLY CUCUMBERS.—The following has been found by the writer an easy and successful way to raise them. Place small pieces of dead turf, as large as your hand, just below the soil in a hot-bed, and plant the cucumber seed upon them; when the stems are two or three inches long, the pieces of turf are removed, plants, roots and all, to rich garden soil, and they will advance rapidly in growth, and produce fruit two or three weeks earlier than those planted on open ground. Suitable turf is to be easily obtained where grass has been inverted the previous summer or autumn. The young plants should be set out as soon as they will probably escape the frost.

Children's Corner.

On Lying.

George is a clever little boy, about ten years old; he is admired by all who see and hear him.

The inquiries, "Who is he? What are his parents? Where is that quick little boy?" are frequently made; and some are foolish enough to make such remarks in his hearing. To do him justice, he is a laborious little fellow, and loves his learning; the consequence is, he makes great progress, as every little boy will do, who pays the same attention as George.

But this is not all I can tell you about him; he has one very great fault, which throws all his cleverness in the shade; and I think that you, my young readers, will agree with me, that this is the case, when I tell you that he does not always speak the truth. When I first knew him, I would have taken his word as soon, or sooner than of any other little boy I knew, and I do not know that I should ever have suspected him, had his mother not told me that he was guilty of this great sin.

I will tell how I first detected him. He was in the habit of coming late to his class; this surprised me, when I saw his diligence and progress after he got there. When questioned about his late attendance, he blamed his little brother, who could not answer for himself. Morning after morning, George was late, with the same excuse. He seemed very sorry that he could attend no sooner; I therefore called upon his mother, that I might persuade her to allow him to be more punctual. She told me that it was his own fault entirely, and that the little boy whom he blamed was quite innocent. I was greatly surprised, and was exceedingly sorry when I learned that George was so very wicked. He hung down his head, and was ashamed and confused, as he well might be.

When I found that George had deceived me, and so frequently, I could place no more dependence on him. If ever he told me the truth, how could I trust him; he had deceived me, and for aught I knew, might deceive me again. This is one of the many punishments connected with lying; no one who knows that a person is guilty of it can believe him though he speaks the truth. Besides this, liars lose the esteem of all good men. But these are not the greatest evils connected with the practice of telling lies. What say the Scriptures about lying lips? "Lying lips are abomination to the Lord." Prov. 12: 22. What do the Scriptures say shall be the liar's portion? "All liars shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. Reader, do not forget this.—*Lord, Child's Companion.*

HARTFORD FIRE INSURANCE CO. Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

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ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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THE MOTHER'S MAGAZINE.—This periodical has just completed its tenth volume. It is not only the first, but decidedly the most popular work of the kind published in this country. The extent of its circulation in the United States, together with the fact of its being reprinted in England, shows the favor with which it has been received both at home and abroad. The assurances of assistance from able pens, afford encouragement to the editors to hope that they shall be able to render the Magazine still more deserving of universal patronage.

While the chief object of the Magazine is to aid mothers in the discharge of their appropriate duties in training their children for usefulness and happiness, it is also designed to embrace and cherish all the endearing relations of the family, and to promote the correct and faithful performance of the duties which result from these relations.

The Mother's Magazine, edited by Mrs. A. C. Whitel, and Rev. D. Mead, is published monthly, making a year of about 300 pages a year, at one dollar a year, payable in advance. The eleventh volume, containing an elegant steel engraving, commences with the number for January, 1848. Subscribers residing in Hartford city can have the numbers delivered at their doors, immediately after they are issued. JOHN C. WELLS, Agent, No. 6 Asylum Street.

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